881 The release from seclusion was signalled by the feast of Anáwanáte. The parents of the young people accumulated much food and went on a big hunt on the day before the feast. The chief and all the villagers were invited to the ceremony during which all the Bacairi songs and dances were performed and the young people were presented gifts by the villagers. The girls would now take the strings of beads from around their waists and wear them around their necks and their mothers would give them cotton cords which they put around their hips and to which the skirt were attached. The boys and girls were now eligible for marriage.

[S72] [S73] [S74] [S75] [S76]

MARRIAGE (TODOBOKÛINLE)

●584 Marriages were arranged by parents or by older brothers or sisters. The father and mother of the boy, for instance, would take presents of ornaments and food to the parents of the girl. If the parents of the girl accepted the gifts it meant that they favored the marriage, and if they refused it meant that the suitor was not acceptable. The marriage ceremony took place in the girl's home, the date being arranged by the parents. At the girl's house the young couple were seated side by side with linked arms. They were then given advice by their respective parents and relatives. Marriage was not considered a period of ritual danger, nor were extensive feasts given. It appears to have been an affair involving only the families of the young couple.

585

BURIAL (EPIODÛLE)

764 The body was painted, ornaments were put on, and then the body was wrapped in a hammock and buried in a grave with the feet to the east so that the face would be toward the rising sun.

765 Although old and worn objects were burnt, most of the property of the dead was shared among the relatives. The part of the house occupied by the dead person was washed, and clean sand was sprinkled on the floor. There was a mourning period (kapise) of 1 month, during which the immediate relatives were in a state of wetuk.[1]

SHAMANISM

775 When a person died, the ghost (kodipe) went into the sky or into the water or sometimes wandered upon the earth. Ghosts of the dead often

[1] [ie. a state of ritual danger]